PLAYING THE FOOL.

All Successful Enterprises and All Successful Lives Have Been Fully Surrendered to God.

Life so Exposed to Sudden Surprises that None but the Lord Almighty Can Guide and Engineer It.

Safely through another week God has brought us on our way; Let us now a blessing seek-Waiting in His courts to-day.

Professor Henry Eyre Brown, the organist, rendered Satz No. 1, in C minor,

hands off?" So David escaped; but what an exhibition he made of himself before all the ages! There was a majesty in King Lear's madness after Regan and Gonerii, his daughters, had persuaded him to banish their sister Cordelia, and that word "Infelicissimus"—most with the friends of the drama have been their case out of the hand of God. The only one down the friends of the drama have been only appropriate inscription for their with your money.

In King Lear's madness after Regan and his dying moments asked that only one eyes it would not make you wink twice. Ah, my friends, then very certainly your comforts of surrounding cannot keep back the old arcner. You cannot charm him with music, or dazzle him with plate, or decoy him with pletures, or bribe him only appropriate inscription for their with your money.

In the dust that is left of them into your eyes it would not make you wink twice. Ah, my friends, then very certainly your comforts of surrounding cannot keep back the old arcner. You cannot charm him with music, or dazzle him with plate, or decoy him with pletures, or bribe him of complete the minto your eyes it would not make you wink twice. Ah, my friends, then very certainly your comforts of surrounding cannot keep back the old arcner. You cannot charm him to banish their sister Cordelia, and that word "Infelicissimus"—most unhappy—descriptive of the state of the back the old arcner. You cannot charm him with music, or dazzle him with plate, or decoy him with pletures, or bribe him with plate, or decoy him with pletures, or bribe him with music, or dazzle him with plate, or decoy him with pletures, or bribe him with music, or dazzle him with plate, or decoy him with pletures, or bribe him with music, or dazzle him with plate, or decoy him with pletures, or bribe him with music, or dazzle him with plate, or decoy him with plate, or d hands off!" So David escaped; but

in any crisis of life take their case out of say that Jesus Carist is not a Divine Sathe hand of God. David, in this case, acted as though there were no God to lift after you leave your law books, and your brave little man stood up in front of the will you go to? Your body will be six glant ten feet in height, and looking into feet under ground. Where will your giant ten feet in height, and looking into his face, said: "Thou comest to me with a sword, and with a spear, and with a sword, and with a spear, and with a sheld; but I come to the in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand, and I will smite thee, and take the and take the and take the form your lifetime? Of what stuff thine head from thee, and I will give the carcases of the hosts of the Philistines this day unto the fowls of the air, and to the fowls of the word. The sit that stirs the be
feet under ground. Where will your tion, for the sol the fool of the was, his life long, play ing the fool.

I will take the case of some one in the palaces of heaven, scrabbling on the door of this world's treasure house, the sally and 14, 4c; Magianis E E they was, his life long, play ing the fool.

I will take the case of some one in the palaces of heaven, scrabbling on the door of this world's treasure house, the sally and 16, 75c; play and 26, 75c; play the wild beasts of the earth, that all the sweated locks of your dying pillew, will earth may know that there is a God in it come off a garden or a desert? O, when he debased himself, and badraggled his manhood, and affected insanity in or-questions and try these great questions. great crisis of life, takes his this and that and the other thing is right case out of the hand of God. The house is too vast for any human manage, heaven?" That is the question for you, ment. One time, returning from the west, Yea, there have been men who have acthe engineer; but, coming on toward the ride, but he courteously denied me, for have any one on the locomotive who may of natural selection. A German philosodivert his attention when eye, and hand, ready for the most sudden emergency.

though since that time all the thrones of Europe have failen or been fearfully shaken, here stands as firm as the day she ascended it; and in every country under the sun, wherever an Englishman hears that name pronounced, he feels like waving his hat and crying: "God save the Queen!" That man and that woman who put their trust in God, will go through in triumph; while those who attempt to gather under their own supervision the intricate and elaborate affairs of their life are miserably playing the fool. I hear the last tap of the bell announcing their life are miserably playing the fool. I loon to waste any more time in higgling, and carping, and criticising, and wonderand I noticed that some of the vessels were going that way, and other vessels were going another way. I said to myself: "How is it that the same wind sends one vessel in one direction and another pot where we stop twenty minutes to After a running commentary on appropriate passages of scripture, the Rev. T. DeWitt Talmage, D. D., took for his text:
"And he chauged his behavior before them, and feigned himsel mad in their hands, and scrabbled on the door of the gate, and let his spittle fall down upon his beard."—I Sam vi. 18 He said.

One vessel in one direction and another pot where we stop twenty minutes to dine. We dash in and we dash out again. We do not examine the architecture of the building, nor the face of the trouble come on this world. Some men it drives into the harbor of heaven, and other men it drives on the rocks. It depends "—I Sam vi. 18 He said.

suspicion, they see him standing by the door running his hands meaninglessly up and down the range of the first succession of panels—scrabbling on the door as though he would climb up, his mouth wide open, drooling like an infant. I suppose the boys of the streets threw missiles at him; but the sober people of the town said: "This is not fair. Do you not see that he has lest his research." It is good and rest is finely to the comfort, and it is our business to be comforted. Herbert, the suppose that he has lest his research." It is god's business to be comforted. Herbert, the suppose that he has lest his research. you not see that he has lost his reason? Do not touch this madman. Hands off! hands off!" So David escaped; but philosophized about everything, then in all the dust that is left of them into your

hands, and scrabbled at the door of the ask them a thousand questions that Martin Luther, some one said: "There's was with one who had been eminent for gate, and let his spittle fall upon his they can not answer, about their eyes, about their finger nails, beast cares nothing for gold." When preparation for the future world, and eard."

Taking the behavior of David as a sug.

about their ears, about their finger nails, about everything. A fool can ask a gestion, I wish to tell you how many of the wise, and the brave, and the regal O, you caviling men! O, you profound pulpit and cried out: "I will have no don't talk to me about pain. It is the mind, sometimes play the fool. And in the first men? O, you learned men, do please adplace, I remark, that those men as badly mit something! You have a soul? Yes. play the fool as this man of the text, who Will it live forever? Yes. Where? You

him out of the predicament. What a con- medical prescriptions, and your clubtrast between his behavior, when this room, and your newspaper office-where this day unto the fowls of the air, and to thine garland? The air that stirs the be Israel"-between that time and this time, | quit the puzzling questions and try these der that he might ascape from the grip of lustead of discussing whether the ser the Gathites. In the one case he played pent in Eden was figurative or literal, the hero. In the other case he played the whether the Mediterranean fish did or did fool. So does every man who, in the not swallow the recreant prophet, whether life of the most insignificant man in this "How shall I get rid of my sins and win

I very easily got on the locomotive while tually lost their souls because they passing over the plains, and talked with thought there was a discrepancy between Moses and Professor Silliman-Alleghany mountains, I thought I would because they could not unlike to sit on the locomotive as it derstand how there could be light came down from the mountains amidst before the sun rose-the light appearing that most wonderful scenery on this con- in verse 3 of Genesis and the sun appeartinent. I asked the engineer if I might ing not until verse 16-and because they do not know how the moon could stand there the grade is so steep, and so wind still without upsetting the universe, and ing, and so perilous, that he must not because they had decided upon the theory divert his attention when eye, and hand, pher, in dying, had for his chief serrow understand the momentum and the pon- Lord in your womanly lap, for they were and foot, and brain must be concentered, that he had not devoted his whole life to derosity of that one word. All the strat-

pull you. You have no right for an in- voyage. He is quarreling with the clerk stant to surrender your sanity and man-hood as David surrendered his. Putyour trust in God, and He will take you peculiar signature of the President of trust through and over the mountains. I very steamship company, and he is quarreling much suspect that all the successful about the manner of the clerk who hands enterprises that were ever carried on, and him the ticket. How long has he been enterprises that were ever carried on, and all the successful lives that have ever been lived, have been fully surrendered to God. When the girl Victoria was awakened in the night, and told that the throne of Great Britain was hers, she said to the prelate informing her: "I ask your payers," and then and there they knelt down and prayed. Do you wonder that though since that time all the thrones of Europe have fallen or been fearfully many men acting in regard to the matter. life are miserably playing the fool. I and carping, and criticising, and wonder-stood on the beach looking off upon the sea and there was a strong wind blowing, heaven, playing the fool.

hands, and scrabbled on the door of the gate, and let his spittle fall down upon his beard?"—I. Sam., xxi., 18. He said:

There is one scene in the life of David that you may not have pondered. You have seen him with a barp playing the devit out of Saul; with a sling. Smashing the skull of Goliath; with a sword, hacking to pieces the Philistines; with a seepert, ruling a vast realin; with a spalm, gathering all nations into dovology; but in my text, you have David ladying the fool. He has been anointed King, yet he is in exile and passing incognitio among the Gathles. They begin to suspect who he is, and say: "I wonder if this is not they will not have been anointed the marrior, King David? It looks like him. Is not this the man about whom they used to make poetry, and about whom they used to make maid the world to a strong port. As it is that depot as compliance and take our place in the train, and take our place in the train. What is that depot as compliance and take our place in the train. What is that depot as compliance will the Atlantic and Pacific oceans of all the way on the say where the way to the kar of God's plotage. The difficulty is and take our place on the train, what is that depot as compliance and take our place on the train. What is t

sego in Valor Scott's "Gray Mannerings, and the most t-ling passage in Valor Scott's "Gray Mannerings, and the most t-ling passage in Valor Scott's "Gray Mannerings, and their gray, and the was divided to their them to be the consequence of the Bible that the world ever saw—made it between the machinese. Some times good, while I was which never consequence of the Bible that the world ever saw—made it between the machinese. Some times good, while I was some good to their happiness, and the world ever saw—made it between the machinese. Some times good, while I was some good to the consequence of the Bible that the world ever saw—made it between the machinese. Some times good in the consequence of the bible that the world ever saw—made it between the machinese. Some times good in the consequence of the bible that the world ever saw—made it between the machinese. Some times good with I was some good to the saw that the consequence of the bible that the world ever saw—made it between the machinese. Some times good with I was solved the saw that the consequence of the bible that the world ever saw—made it between the machinese. Some times good with I was solved the saw that the consequence of the bible that the world ever saw—made it between the machinese. Some times good with I was solved the saw that the consequence of the bible that the world ever saw—made it between the machinese. Some times good with I was solved the saw that the consequence of the bible that the world ever saw—made it between the machinese. Some times good with I was solved the saw that the consequence of the bible that the world ever saw—made it between the machinese. Some times good with I was solved the saw that the consequence of the lost world, how you would not the lost world, how you work that I feel we fill saw the consequence of the lost world, who will be the consequence of the lost world, who will be the lost world beast cares nothing for gold." When they tried by giving alm a cardinal's hat, to bribe Savonarola, he stood up in his pulpit and cried out: "I will bave no red hat, save that of martrydom, colored with my own blood." These men chose Christ amid great persecutions; but how heaven. It is awfully dark here." he Christ amid great persecutions; but how many there are in this day, when Christ tanity seems to be popular, who are ashamed of Christ and not willing to take the hardships—the seeming hardships—of His religion. And, alas for them! for long after the crash of the world's demolition, they shall find that in all these years tlanity seems to be popular, who are ashamed of Christ and not willing to take gulf. I shall fall! I am falling!" And

the Bible say that God will forgive?
Now. When does God say is the only safe time to attend to the matters of the soul? Now. But that word "now" in insanity which disposes one to destroy melts away as easily as a snowlake in the evening rain. Where if the "now" of the dead of last week? the "now" of the dead of last week? the "now" of the dead of last week? the "now" of the dead of yesterday? Time picked it up in its beak and flew away with it. Swemmerdam and other naturalists tell us there are insects which within the space of one minute are born, fulfill their mission, celebrate their nuptials, and die: but this wonderful "now" is more short-lived than they It is a flash, a stroke, a glance. Its cradle is its grave. If men catch it at all, it is with quick clutch. Millions of men have lost tunderstand the momentum and the ponderosity of that one word. All the stratule is the soul is a hard tramp for your soul. O, for each of one, at yard \$100, per dozen. ERLITES AND VEGETABLES—Oranges, \$4.00 per box; cranberness, \$1.00 p get up and help the Lord to manage the train. Keep off the engine! Be willing Bowling Green, New York. Well, he is to let God pull you where He wants to going in for a ticket for a trans-Atlantic away from us 'now;' and between those souls. Come with me, and as in the

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justing and elbowing each other, hasten- join hands and wade down into the suming on swifter and swifter to die. For how much would you walk the edge of the roof of your house? For how much over us! Dear Lord, we knock at the would you come out on the most dangerous peak of the Matterhorn and wave your cap? You say: "No money could induce knocking at the door of mercy, because cap? You say: "No money could induce me to do it." And yet you stand to-day, with one foot on a crumbling moment and their meaningless hands up and down the other foot lifted, not knowing where the panels, and scrabble at the gate, in you will put it down, while the distance between you and the bottom of the depth gels, and devils, playing the fool. ben ath you no plummet can measure, no

Christ amid great persecutions; but how heaven. It is awfully dark here," he tion, they shall find that in all these years | immortal soul he was, his life long, play-

many times the word "now" occurs in him, and yet he has not accepted the Bible? Over 200 times. One of the it, and to-day he sits, delibshortest words in the Bible, and yet one erately allowing his chances for life of the grandest in meaning and ramifications. When does the Bible say is the of that one? "Hallucinated," says one; best time to repent? Now. When does the Bible say that God will forgive? Ing the fool," says another. "Playing the fool," says another. O, how Now. When does God say is the only many there are taking just that position!

the study of the dative case. O, when egic powers of heil are exerted in trying tears to weep over this laceration of Well, my frien's, life is so steep, and so your immortality is in peril, why quib-perilous, and so exposed to sudden surprises, that none but the Lord Almighty can guide and engineer it, and our disastic come from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the fact that we want to the second from the energy and emphasis to subtract from the energy and emphasis of this 'O, for an omnipotent impulse of that word. They say it is only a word of the word of the two this whole authors that the second from the energy and emphasis of the two description to subtract from the energy and emphasis of the two description to subtract from the energy and emphasis of the second from the energy and emphasis of the subtract from the energy and emphasis of the second from the energy and emphasis of the subtract fro

two words is the Appian Way of death, summer time we go down to the beach and a great multitude torong that road, and bathe in the waters, so to day let us mery sea of God's forgiveness. Noll door of mercy, not as the demented we want to come in, while others run the presence of God, and men, and an

Amoskeng noveitles, Sige; Amoskeng oins, Sc Caledonia staples, 7, e7/ge; Elmadale or a styles Sige; Gle., Fails dress styles, Sc; Grey

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